

THE PERIODICAL

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CONTENTS

With Prices of the Books Excerpted or Mentioned

THE INVASION OF TIBET	137	THE ARTIST AND SOCIETY	1
(From TIBET AND ITS HISTORY. By H. E. Richardson. 35s. net.)		(From ABOUT PRINTS. By S. W. Hayter. 50s. net.)	
THE BRIBERS OF BRIDGWATER	141	THREE BRIEF LIVES	1
(From THE ELIMINATION OF CORRUPT PRACTICES IN BRITISH ELECTIONS 1868-1911. By Cornelius O'Leary. 35s. net.)		(From THREE EIGHTEENTH CENTURY FIGURES: SARAH CHURCHILL, JOHN WESLEY, GIACOMO CASANOVA. By Bonamy Dobrée. 30s. net.)	
BRITISH WOODLAND BIRDS	143	A DELICATE TRANSACTION	1
(From BIRDS AND WOODS. By W. B. Yapp. 35s. net.)		(From THE LIFE OF HENRY BROUGHAM TO 1830. By C. W. New. 42s. net.)	
SCIENCE AND PHILOSOPHY	146	THE DOMESTICATION OF MAN	1
(From THE INSPIRATION OF SCIENCE. By Sir George Thomson. 16s. net.)		(From THE PROGRESS AND EVOLUTION OF MAN IN AFRICA. By L. S. B. Leakey. 9s. 6d. net.)	
HARRIET AND MARY	149	DOMESDAY BOOK	1
(From HARRIET SHELLEY: FIVE LONG YEARS. By Louise Schutz Boas. 18s. net.)		(From THE MAKING OF DOMESDAY BOOK. By V. H. Galbraith. 35s. net.)	
THE SOCIALIST SOCIETY	152	THE PRICE OF GREED	1
(From THE ECONOMICS OF SOCIALISM RECONSIDERED. By Henry Smith. 30s. net.)		(From INDIAN TALES AND LEGENDS. Retold by John Gray. 15s. net.)	
THE NATURE OF BIOGRAPHY	155	OBITER SCRIPTA	1
(From BIOGRAPHY AS AN ART: SELECTED CRITICISM 1560-1960. Edited by James L. Clifford. 25s. net.)		A NEWE BOOKE OF COPIES 1574 (p. 175), 25s. net. THE HISTORY OF THE GOLD SOVEREIGN (p. 175), 30s. net. THE LITURGY IN ENGLISH (pp. 175-6), 35s. net. MOSES (p. 176), 30s. net. AROUND THE WORLD IN WANDERER III (p. 176), 25s. net.	
PYRRHA	158		
(From HOWRAH BRIDGE AND OTHER POEMS. By James Baxter. 10s. 6d. net.)			

ILLUSTRATIONS

A LHASA CEREMONY: DRIVING OUT EVIL	138	DRAWING BY WILLIAM STOBBS FROM THE GORGON'S HEAD: THE STORY OF PERSEUS (by Ian Serraillier. 9s. 6d. net.)	1
DRAWING BY LOIS LENSKY FROM WE LIVE IN THE COUNTRY. (9s. 6d. net.)	142	MIRÓ: FOND VERT, 1950-1	1
NEST OF CHAFFINCH IN MAY, LICHEN-COVERED, IN SESSILE OAK	144	HENRY BROUGHAM	1
DECORATION BY JOAN KIDDELL-MONROE FROM THE AENEID OF VIRGIL (retold by N. B. Naylor. 15s. net.)	146	DRAWING BY WILLIAM STOBBS FROM FOR THE KING (by Ronald Welch. 12s. 6d. net.)	1
DRAWINGS BY CHARLES KEEPING FROM DAWN WIND (by Rosemary Sutcliff. 12s. 6d. net.)	148, 162, 167	SELECTED SCRIPTS FROM EXON DOMESDAY	1
THE BATTLE ON THE SERPENTINE 1814	150	DRAWING BY JOAN KIDDELL-MONROE FOR INDIAN TALES AND LEGENDS	1
CHILDREN'S BOOKS FOR CHRISTMAS	154	SCRAPERBOARD DRAWING BY TAJ AHMED FROM MOSES (by Mary McCullough. 1s. 10d. net.)	1
DRAWING BY VICTOR AMBRUS FOR LOOKING FOR ORLANDO (by Frances Williams Brown. 10s. 6d. net.)	157		

Cover engraving by Lynton Lamb

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WINTER 1961-2

"Pretty comfortable this, isn't it, my dear?" says Maine in a free-and-easy way to Mrs. Sackville; "all the magazines, you see—writing materials—new works—choice library, containing every work of importance—what have we here?—'Dugdale's Monasticon,' a most valuable and, I believe, entertaining book."

'And proposing to take down one of the books for Mrs. Maine's inspection, he selected Volume VII, to which he was attracted by the singular fact that a brass door-handle grew out of the back. Instead of pulling out a book, however, he pulled open a cupboard, only inhabited by a lazy housemaid's broom and duster, at which he looked exceedingly discomfited.'

THACKERAY: *The Book of Snobs*, 1848

THE INVASION OF TIBET

[Hugh Richardson has known Tibet since 1936, being the last British Head of Mission in Lhasa and first Head of the Indian Mission there, retiring in 1950. He has now written a detailed but not over-specialized history of Tibet from its beginnings as a separate country in the sixth century A.D. to the present day. Our extracts are taken from the concluding chapter.]

On the 7th of October 1950, Chinese troops launched an attack on East Tibet . . . at the same time as the invasion in the east a small force of Chinese troops from Khotan crossed the Kuen Lun mountains, apparently passing through Indian territory in the barren Aksai Chin region, and entered the uplands of north-west Tibet in a bold drive which took the almost undefended western part of the country completely by surprise. That difficult route had been used only once before by a military force, in 1716 when a Dzungar army from Khotan invaded Tibet. The Communists thus in a few weeks broke well into Tibet on both the east and the west. . . .

'While the exchange of notes between India and China was taking place the Tibetan Government, on 7 November, appealed to the United Nations. The case was simply and clearly put, to the following effect: Chinese claims that Tibet is part of China conflict radically with the facts and with Tibetan feelings. Even if the Chinese wanted to press their claim, against Tibetan opposition, there were other methods than the resort to force. The Tibetans described the Chinese attack as clear aggression.

'It is difficult to see how the truth of that statement could be questioned, especially by the United Kingdom and Indian Governments which had



A LHASA CEREMONY: DRIVING OUT EVIL

A plate from Tibet and its History

in succession been treating with Tibet, at least since 1914, as a country enjoying *de facto* independence. Both were well aware that for forty years the Tibetans had resisted all Chinese claims to sovereignty and in that period there had been no trace whatsoever of Chinese authority over Tibet. The United Kingdom had, only three years before, handed over its obligations towards Tibet to the Government of India and could hardly disclaim all responsibility for seeing that they were honoured. Moreover, the Indian Government had, little more than eighteen months earlier, reaffirmed to the former Chinese Government that the agreements of 1914 were the basis of its relations with Tibet. Nevertheless, the Governments of the United Kingdom and India so far from supporting the Tibetan appeal to the United Nations took a leading part in obstructing it.

Only the Republic of El Salvador had the percipience and the courage to move the condemnation of the unprovoked aggression by the Chinese Communists. It must be recorded with shame that the United Kingdom delegate, pleading ignorance of the exact course of events and uncertainty about the legal position of Tibet, proposed that the matter be deferred. That was supported by the delegate of India, the country most closely affected and, uniquely, bound to Tibet by treaty obligations, who expressed certainty that the differences could be settled by peaceful means which would safeguard Tibetan autonomy. Both the Soviet and the Chinese Nationalist delegates opposed discussion on the ground that Tibet was an integral part of China. The United States delegate agreed to an adjournment solely because of the statement by the Indian representative. The debate was, accordingly, adjourned and the matter not heard of again for nine years. In this way the opportunity was lost of examining the facts when the Chinese were still unsure of world reactions and had not yet proceeded, irrevocably, to extremes. The conduct of the Indian and British Governments amounted to an evasion of their moral duty to make plain what they alone had special reason to know—that there was no legal justification for the Chinese invasion of Tibet. Indeed, subsequent statements by the Indian Prime Minister suggest that he held the surprising view, quite contrary to his Government's arguments to the Chinese in 1950, that the Communist aggression was, somehow, justifiable.

The Tibetans, hardly believing that they could receive such treatment from the civilized world, sent two more agonized telegrams to the United Nations, in the last of which, on 11 December 1950, they asked for a fact-finding commission to be sent to Tibet. They received no answer.

By the end of November 1950 Chinese forces were strongly established in East Tibet and had a footing also in the west of the country. There

would have been little, if any, military opposition had they attempted to press on. Perhaps their success had been swifter than they expected and time was needed to reorganize; perhaps the Tibetan reference to the United Nations and temporizing assurances with which the Chinese had soothed the Government of India made it expedient to delay military measures; but it is more probable that, having demonstrated their overwhelming power, they preferred to complete the conquest of Tibet by the less expensive and less embittering methods of negotiation and political pressure. . . .

'An explanation will inevitably be sought for the overpowering desire to possess Tibet which led the Chinese Communists to acts of aggression. There was no hostile move by the Tibetans to account for it. The only answer that appears essentially satisfactory goes deeply into Chinese character and the Chinese past.

'The Chinese have, as is well known, a profound regard for history. But history, for them, was not simply a scientific study. It had the features of a cult, akin to ancestor worship, with the ritual object of presenting the past, favourably emended and touched up, as a model for current political action. It had to conform also to the mystical view of China as the Centre of the World, the Universal Empire in which every other country had a natural urge to become a part. The conflict of that concept of history with the violent intrusion of the outside world in the latter part of the nineteenth century led to the obdurate irredentism with which the Republican and Nationalist Governments of China persisted, against all the facts, in claiming that Tibet had always been part of the Chinese fold and was longing to return to it. In the absence of any voice of protest from Tibet, their persistence made some effect even on the minds of other countries.

'In spite of the adoption of western political ideas, the Communists, like their predecessors, continued to be influenced by the traditions of their ancestors. They inherited the same peculiar historical perspective embittered in the more recent past by resentment at the humiliation and exploitation inflicted by the West; and they were the first Chinese to have the power to convert their atavistic theories into fact. They saw their opportunity, calculated that no one was likely to oppose them, and acted.'

From TIBET AND ITS HISTORY. By H. E. Richardson. LONDON: OXFORD UNIVERSITY PRESS.

THE BRIBERS OF BRIDGWATER

[*The Act of 1883, which set a rigid limit to election expenses and prescribed severe penalties for evasion by candidates and agents alike, wiped out the old corrupt practices of British elections within a generation. A new study of electioneering morals covers in absorbing detail the crucial period 1868-1911.*]

'To Bridgwater belongs the distinction of having been the most corrupt borough of the post-Reform period. With a population of 12,000 in 1861, mostly employed in the coasting trade or in local factories, its electorate was doubled by the Reform Act of 1867. The local magnates were largely Liberals but all elections were keenly contested. There had been a petition in 1866 when one Westropp, who had nursed the borough for ten years and spent £10,000, was unseated for gross bribery. Westropp stood again in 1868, and on polling day he and his Conservative colleague were leading by majorities of 129 and 148 respectively three hours before the close of poll. In that short time some 290 voted Liberal compared with only seventy Conservative, and the two Liberals, Alexander Kinglake¹ and Philip Vanderbyl, who had been unseated at Great Yarmouth in 1865, won the seats. The election judge found that a large number of the Liberal votes during these three hours had been openly bought by the Liberal agents, and therefore declared the election void at common law. A Royal Commission was shortly sent down to the borough.

'The Bridgwater Commissioners made the most exhaustive inquiry ever visited on a British constituency. They surveyed back as far as 1832 and were able to state with certainty that at every election since then 75 per cent. of the constituency were "hopelessly addicted" to giving or seeking bribes, and a very large part of the remainder to giving them. Bribery was the chronic disease of the borough. Every candidate either bribed or afterwards paid the "fixtures" left by his agents or his predecessor. The accounts were invariably fraudulent. The real bills through long practice were sent in months after the election and so circumvented a petition. Among the various candidates whom the Commissioners found "privy and assenting to some of the corrupt practices" at the elections were George Patton, afterwards Lord Justice Clerk of Scotland, and Walter Bagehot, both at the same election in 1866. Bagehot's candidature merits a closer study in the light of his evidence before the Commission. He had been looking for a seat since 1865 and had been beaten at Manchester in the general election. When Westropp was unseated on petition in 1866 Bagehot was approached by the local Liberals to stand at the by-election—he had some business connexions there. He admitted that he knew of the bad reputation of the borough but claimed he thought that

¹ Kinglake was the author of *Eothen* and the *History of the Crimean War*.

the general election had been purely fought. Lovibond, the chief Liberal personality (and briber) assured Bagehot that the by-election would be fought fairly; nevertheless he insisted on an advance contribution of £600 "just in case" of a petition. Bagehot came to the borough, and made a speech about electoral purity which was politely received and afterwards printed, but his canvass was not very successful. On election day he had an uncomfortable feeling that votes were not honestly coming his way, but he had no direct knowledge that they were being purchased. However, the Conservative supporters of the future Lord Justice Clerk spent £2,000 in direct bribes of £10 each in a few hours and so won the election. After a discreet interval Lovibond and his friends waited on Bagehot and told him that £800 had been spent on his behalf, in addition to the £200 legitimate expenses, and asked to be reimbursed.

'The same situation had faced Sir John Shelley, nephew of the poet, at an earlier Bridgwater election. He had flatly refused to pay the "fixtures" left by his predecessor and so threw away his hopes of being elected at a later date. The great authority on the British Constitution, however, after some initial embarrassment, paid Lovibond, knowing his action was morally impermissible though he afterwards pleaded that he did not know it was also illegal.'¹

¹ The excuse Bagehot gave to the Commissioners was that if he did not pay up he would be 'virtuous at other people's expense' and so regarded as 'a mean person'. . . . His published expenses were £193, his actual £1,533.

*From THE ELIMINATION OF CORRUPT PRACTICES IN BRITISH ELECTIONS 1868-1911.
By Cornelius O'Leary. OXFORD: AT THE CLARENDON PRESS.*



Lois Lenski's drawing from her own children's book 'We live in the Country'

BRITISH WOODLAND BIRDS

[Birds and Woods came to be written through the author's frustration at being unable to find in books the answers to questions about the species of birds found in different woods, their relationships with each other, and how their habits have been forcibly changed through the activities of man. His book is a serious contribution to animal ecology; it will also attract the amateur already familiar with the names and looks of the commoner British birds, and well communicates the author's delight in planned observation in the open air.]

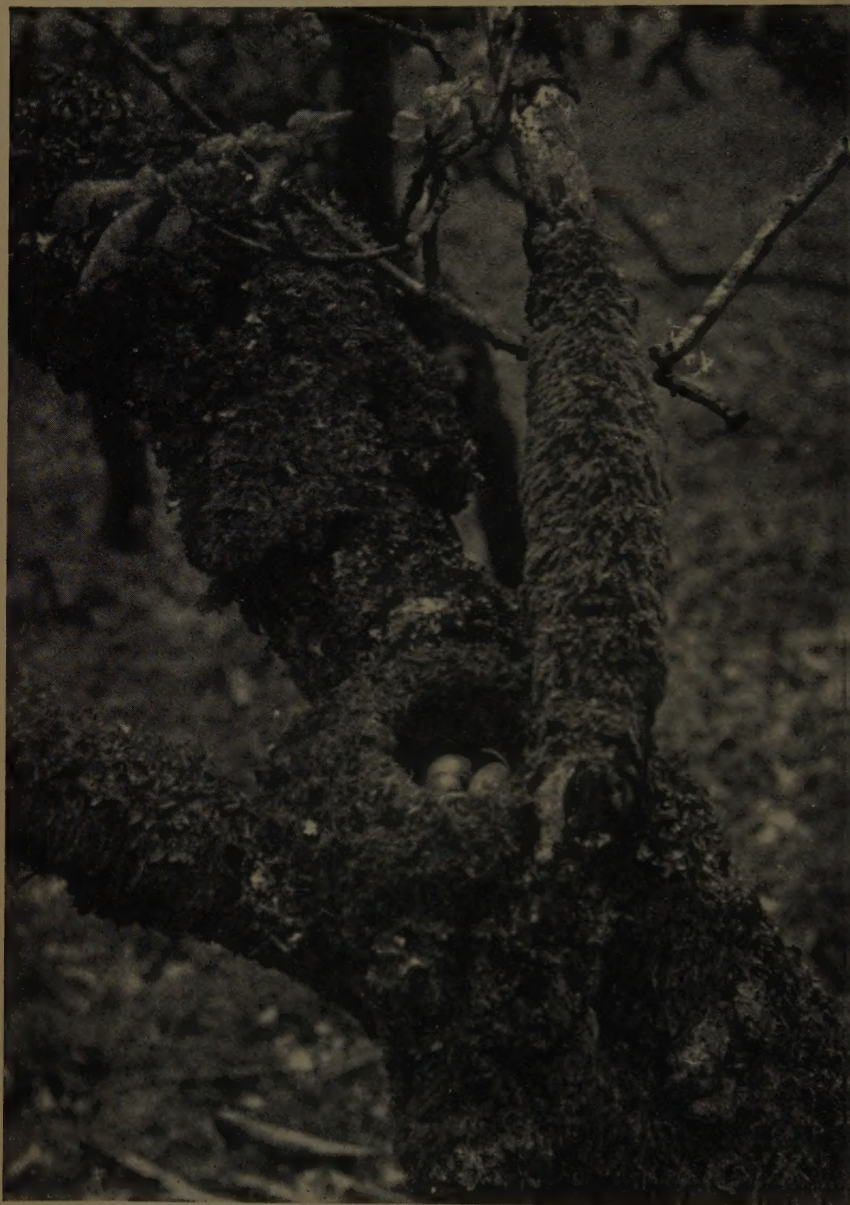
'Up to the eighteenth century there was a progressive and continuous destruction of woodland, which must have led to a reduction in the numbers of woodland birds. The only compensation was that the cultivated lands round the villages would have provided habitats for the wooded-steppe or park birds which must previously have been rare. Before the Middle Ages the only places likely to support rooks, which avoid mountains, were some of the chalk downs of the south of England, which were possibly always bare. By Tudor times rooks must have been well-established, for Macbeth's lines:

Light thickens, and the crow
Makes wing to the rooky wood

clearly describe the flight of rooks to the large winter roosts.

'Birds of tree-heath and the upper fringes of woods must always have been present and were probably little affected until the sheep-farming introduced by the Cistercians in the thirteenth century prevented the regeneration of many of the birches and rowans of the hillsides. Sheep-grazing has to be fairly intense to stop trees from growing provided that spiky plants such as briar or thorn or juniper are present, but it is possible that the monks kept enough sheep to do so. Their sheep-walks covered not only the mountainous north, but the Cotswolds and other southern hills as well. The extension of sheep-farming to the low-lying parts of the Midlands by the depopulators under the Tudors would have had a similar effect in destroying many a scrubby field on the outskirts of villages. The impression that one gets from reading Leland, with his repeated references to "corn, grass, and wood", is that, except for the greater prevalence of arable land then, England must have looked much the same in 1540 as it does now. It is clear also that by then much of the land was enclosed and no longer in the open fields of the Middle Ages.

'The eighteenth century saw a great extension of the enclosures, even on the hills, and two other changes in the pattern of the English landscape which must greatly have affected the woodland birds, namely plantation and gardening. The plantations, begun rather earlier in Scotland than in England, began to restore some of the loss caused by the woodland



NEST OF CHAFFINCH IN MAY, LICHEN-COVERED, IN SESSILE OAK

A plate from Birds and Woods

destruction of earlier years. Since many of them were of larch, a new type of woodland was provided, but this seems to have had surprisingly little effect on the fauna. None of the characteristic coniferous forest birds was induced to spread southward by it, but it may have given some encouragement to coal-tits and goldcrests. The Scottish coniferous plantations provided the conditions for the successful re-introduction of the capercailzie, and possibly, though as I have said above I doubt this, for an expansion of the great spotted woodpecker.

'The enclosures divided the old common fields or open sheep-walk by miles of thorn hedge dotted with elms or oaks, and in so doing provided an environment in which woodland birds of many types of habitat-preference could live successfully. The adaptable and wide-ranging species like the chaffinch, tits, and thrushes, birds of parkland or open wood such as the tree-pipit, of wooded steppe like the rook, of tree-heath such as the yellowhammer, and even of dense woodland like the nightingale, are all at home in one or other of its varieties, and their numbers must greatly have increased in the last few hundred years. Lastly, the garden of the gentleman's house, copied on a smaller scale by the tradesmen and professional men of the towns, introduced a variety of new niches combined with an intensity of production of vegetable matter which has led to those woodland birds which can exploit it—robin, blackbird, and throstle, for example—becoming the most numerous as well as the most familiar of British birds.

'Since the eighteenth century there has been an extension of small gardens and in the last forty years a great extension of coniferous planting by the Forestry Commission, but few other changes. The introduction of spruce on a large scale and the consequent raising of the altitudinal limit for successful planting, is progressively bringing woodland birds to areas from which they must have been absent for centuries. In Arkengarthdale Forest in north Yorkshire in the despised Sitka spruce I found in 1953 at 1,500 feet above sea level, without a lengthy search, the following birds: chaffinch, tree-pipit, coal-tit, willow-warbler, blackbird, and hedge-sparrow. A few years before the land was bare moor; none of these birds would then have been present nearer than some thin streamside woods 2 miles away, and even there they would have been few in numbers. In a quantitative sense the Forestry Commission is likely to have as big an effect on our woodland birds as had the enclosures of the eighteenth century or the suburban gardens of the nineteenth.'

From BIRDS AND WOODS. *By* W. B. Yapp. LONDON: OXFORD UNIVERSITY PRESS.



*Decoration by Joan Kiddell-Monroe from The Aeneid of Virgil
re-told for children by N. B. Taylor*

SCIENCE AND PHILOSOPHY

[In an important new book, Sir George Thomson examines the intellectual aspect of Science and its place as one of the major achievements of the human spirit. Taking examples from physics, he shows how the scientist thinks and works, explains the importance of the apparently trivial, discusses the so-called scientific method, and describes how certain discoveries were actually made. In the course of doing so, he explains for the intelligent layman some of the most important of the ideas of modern physics and their intrinsic beauty and wonder.]

'SCIENCE is essentially a search for truth. It has been so ever since the days of Thales, when a number of individuals, citizens of the prosperous Greek cities of western Asia Minor, began the practice of abstract thought unconnected with religion—this was the greatest of the many great achievements of the Greek race. At first there was no distinction between what would now be called philosophy, mathematics, and science. It was hoped, very reasonably, that valid conclusions about the world could be reached by sheer force of intellect. As time went on, two lines of work strengthened this hope and turned it into a belief. First came the successes of Greek geometry, including the magnificent edifice which, by the name of Euclid, the schoolboys in the western world knew in slightly varying form for just on two thousand years. Now geometry is peculiar in that it may either be an exercise in mathematical logic or a statement of facts about the outside world. The Greeks must have had at least an inkling of this, for Euclid's famous axiom on parallels is strikingly different from his other axioms—such as "the whole is greater than the part"—in that it is by no means obvious, though on it depends most of what follows. It can be stated in many different but equivalent forms, one being that only one line can be drawn through a given point parallel to another given line. This is sufficiently reasonable that it is possible to persuade oneself that it is logically necessary, especially when one knows that it leads to consistent and important conclusions which never outrage experience.

'In fact, however, this is not so. Other varieties of geometry are logically possible and the truth of Euclid's geometry for measurements on earth is merely a very accurately established experimental fact; its truth over astronomical space is open to quite genuine doubt.

'The other great scientific success of the Greeks was in astronomy. Here they approached much nearer to modern science for they made observations, surprisingly accurate ones, of the stars and especially of the planets and used these to form and to check theories of the motions of the heavens.¹ But with things on earth they were less successful. They knew that amber when rubbed attracted chaff, that a stone from a place in Asia Minor called Magnesia attracted iron, and had observed that a pole sticking out of the water seemed bent; but they made no real progress with the corresponding sciences. It is sometimes said that this failure was due to an unwillingness to experiment. No doubt up to a point this is true, but I think that there is something more. They did in fact perform occasional experiments besides their many astronomical observations; theirs was much more a failure to realize the importance of these apparently trivial occurrences. The heavens were impressive and grand, perhaps the abode of gods or even of something greater than the gods. Little bits of chaff and shreds of iron were amusing but hardly of the first importance. This is a very natural attitude indeed.

'It is the greatest discovery in method which science has made that the apparently trivial, the merely curious, may be clues to an understanding of the deepest principles of Nature. One can hardly blame the Greeks. Even with Newton behind him, Swift could be witty at the expense of the Royal Society in his account of the "projectors" of Laputa with their studies of cucumbers as a source of sunlight—and Swift, though an unpleasant creature, was no fool. Just how the discovery came about is not clear. It is the great thing that marks off our age from others, and may well have had several independent causes. Among these, probably, was the importance of magnetism for navigation and of optics for spectacles. Gunnery perhaps added a little, and made Galileo's new mechanics sound rather less improbable. But a greater cause was the excitement that came from the discovery of the way round Africa to India and then of the New World. In an age in which the wildest projects of geographical discovery had proved successful it was natural to try others of a different kind, to open the mind and ask more searching questions on matters nearer at hand. The first discovery must always be that there are things worth discovering. So the apparent trivialities of the stone from Magnesia

¹ They also made considerable use of Babylonian observations.

and of amber grew in importance and since the time of Maxwell it has been clear to the discerning that the ideas behind them are as fundamental as any in the world, not even excluding that of matter.

'Science is both valued and dreaded nowadays for what it may lead to in practice, but this is only one aspect of it and not the one most vividly present to the mind of the average scientist. If he is conscientious, and think most of us are, he may satisfy uneasy feelings that he is spending most of his life doing what he enjoys by reflecting that the health and the standard of living of most of the world has been greatly improved by the discoveries of his fellows, that indeed present civilization would be impossible without them. He may also feel it his duty to point out the dangers of some discoveries and to protest against actual or prospective misuse of them. But even if he is in fact working on applied science it is likely that it is the intellectual side of the problem that really appeals to him, and in particular the way in which its threads interweave with those of seemingly quite different questions.

'Apart from giving pleasure to scientists, the intellectual value of science is two-fold. It is a great achievement of the human mind in its own right and it supplies a test to which all wider theories must conform. Science and philosophy aim ultimately at the same end, to understand the world and ourselves, but they start from opposite ends. Science starts from detailed examination of particulars and passes, if it can, from them to more general ideas. Philosophy starts from the general and tries to explain the particular. It may be said that science does not touch the really fundamental things; indeed its method is the modest one of starting with the humble, even the apparently trivial. It has gone a long way since the Greeks and there are as yet no signs of it stopping. It builds a broad-based pyramid resting firmly on observed facts.'

From THE INSPIRATION OF SCIENCE. By Sir George Thomson. LONDON: OXFORD UNIVERSITY PRESS.



A drawing by Charles Keeping for Dawn Wind by Rosemary Sutcliff

HARRIET AND MARY

[We print below extracts from the first detailed study of the five married years of the unfortunate Harriet Shelley, who was found drowned in the Serpentine shortly after her husband deserted her for Mary Godwin.]

'In June she was much alone in Bracknell while Shelley was in London, dining daily with the Godwins; from the 8th to the 10th he was with her in Bracknell; from the 18th to the 25th, yielding to Godwin's persuasion, he stayed in London, lodging in Fleet Street where he was not known, in order to avoid his creditors. Mary Godwin was now at home. Having no inkling of her husband's interest in Mary, Harriet, to escape loneliness, joined the Westbrooks in Bath about the 25th of June, intending to rejoin Shelley when he had concluded dealings with money-lenders and given Godwin the proceeds. . . .

'Until the 4th of July Harriet heard with sufficient regularity from her husband; then his letters stopped. By the 7th she was seriously perturbed; he had been in danger of arrest for debt; he might be ill; he might have been attacked—she knew that he feared that he was being followed in London, and he had been attacked in Keswick and at Tanyrallt. She appealed to Hookham with whom Shelley was sure to be in touch. Dating her letter from 6 Queen Square, Bath, the 7th of July, she wrote:

'MY DEAR SIR

You will greatly oblige me by giving the enclosed to Mr. Shelley. I would not trouble you but it is now four days since I have heard from him which to me is an age. Will you write by return of post, and tell me what has become of him, as I always fancy something dreadful has happened if I do not hear from him. If you tell me that he is well, I shall not come to London; but if I do not hear from you or him I shall certainly come as I cannot endure this dreadful state of suspense. You are his friend and you can feel for me.

I remain yours truly,
H. S.

Since their marriage nearly three years ago they had seldom been apart. She had always accommodated herself to him; they had settled down again and again, only, as she wrote to Mrs. Nugent, to pull up stakes suddenly. She had not complained. Shelley had praised her modesty of desire to Fanny Godwin:

How is Harriet a *fine lady*? You indirectly accuse her in your letter of this offence—to me the most unpardonable of all. The ease and simplicity of her habits, the unassuming plainness of her address, the uncalculated connexion of her thought and speech, have ever formed in my eyes her greatest charms.



Harriet had not changed since that was written at the end of 1812. Now she was approaching her nineteenth birthday, and her third wedding anniversary; in December her second child would be born; if it were a boy Shelley, and perhaps his father, would be most happy.

'Shelley received the letter she had enclosed in hers to Hookham, having come to the bookshop with Godwin. His reply was to ask her to come to London at once; on the 14th of July, bringing Ianthe with her, she arrived. The Shelley she now met was not the eager, enthusiastic, loving husband, but a man possessed by emotions he could neither control nor conceal. He asked of her a forbearance, a strength of mind, a magnanimity, and an understanding that would have been remarkable in a much older wife.

'The happiest years of Harriet's life had come to a cruel close. . . .

'On the hundred-mile journey by carriage from Bath Harriet had for company her sister, her child, and her worried thoughts. From the letter which Shelley wrote to her immediately after their first interview in London it is apparent that only then did she learn of his involvement with Mary Godwin, and of his wish for the termination of their marriage. It is also apparent that, whatever shock she sustained as he made his tumultuous declarations, she kept firm control of her tongue, and gave the impression of strength as he turned to her for consolation, in urgent need of her consent to and approval of his proposed action. Peacock and Hookham were always to remember his maddening dilemma, still deeply attached to Harriet while a fierce passion for Mary flamed within him. . . . [Harriet] was what Shelley had made her, a free-thinker in religion, in political and social philosophy, an intelligent listener to abstract discussions, a helpful critic of his writings, the sharer of his hopes and his efforts. She had not realized before that he required of her qualities she did not possess, an intellectuality greater than hers, than that of any woman he was ever to know; that his ideal wife was a female Peacock combined with the facile grace, the conversational ease, the unconventionality, and the delicate femininity of Mrs. Boinville and her daughter. Shelley had not yet realized that the wife of his dreams did not and could not exist except in novels: she was Luxima in *The Missionary*, she was Constantia in *Ormond*. Few men and no women he ever knew in life could give him the intellectual stimulation he required—Peacock did, and most of all, Lord Byron. To Harriet in July 1814 he explained his imperative need of this, and his belief that he would have it from Mary Godwin.'

From HARRIET SHELLEY: FIVE LONG YEARS. By Louise Schutz Boas. LONDON: OXFORD UNIVERSITY PRESS.

THE SOCIALIST SOCIETY

[The Vice-Principal of Ruskin College, Oxford, has written a book on the economics of socialism that seems likely to be received as a major contribution to socialist theory.]

'MOST of what has been written about the economics of socialism by economists suffers from the defect that it commences from what economists take to be the end of economic life—the maximization of output in terms of preferred products compared with satisfaction sacrificed in productive effort—and confines examination to the ways in which the ownership of land and capital by the state can facilitate this result.

'Is that the right question? Does it explain why so many socialists are disillusioned with both the Russian and the British experiments?'¹ The thesis which will here be maintained is that it is not the right question. Either the satisfactions to be maximized are purely formal, as with most economists trained in the Austrian tradition, or, as with most economists in the Cambridge sphere of influence, they tend to be taken for granted as those of the British commercial or professional classes. Schumpeter, in his masterly examination of the forces which in his opinion are making for the domination of economic life by centralized bureaucratic control, at least realizes that there is a problem here: indeed one may detect a somewhat malicious joy in his fairly obvious perception that working-class advocates of socialism are likely to like many aspects of life very little indeed under what he defines as "democratic socialism".

"The alternative questions to ask are, "What do socialists want, and what are the economic conditions which will satisfy them?" Is it possible, without falling into a pattern of thought too closely resembling the nominalist philosophers of the cloister, to discern a point of view common to the bulk of socialist writers concerning the *texture* of the society at which they aim? This must be distinct from the immediate reaction of the working classes to the specific disadvantages under which they labour at each successive phase of economic development. Also, and this is of the utmost importance, it must avoid confusing the exultation of victory in peaceful or bloody revolution with the enjoyment in hope of which battle was joined. Revolutions, we are told, devour their children. This simile is mistaken: as with the spiders it is (some of) the parents who perish. The children are not devoured: worse, they are ruthlessly disciplined if they

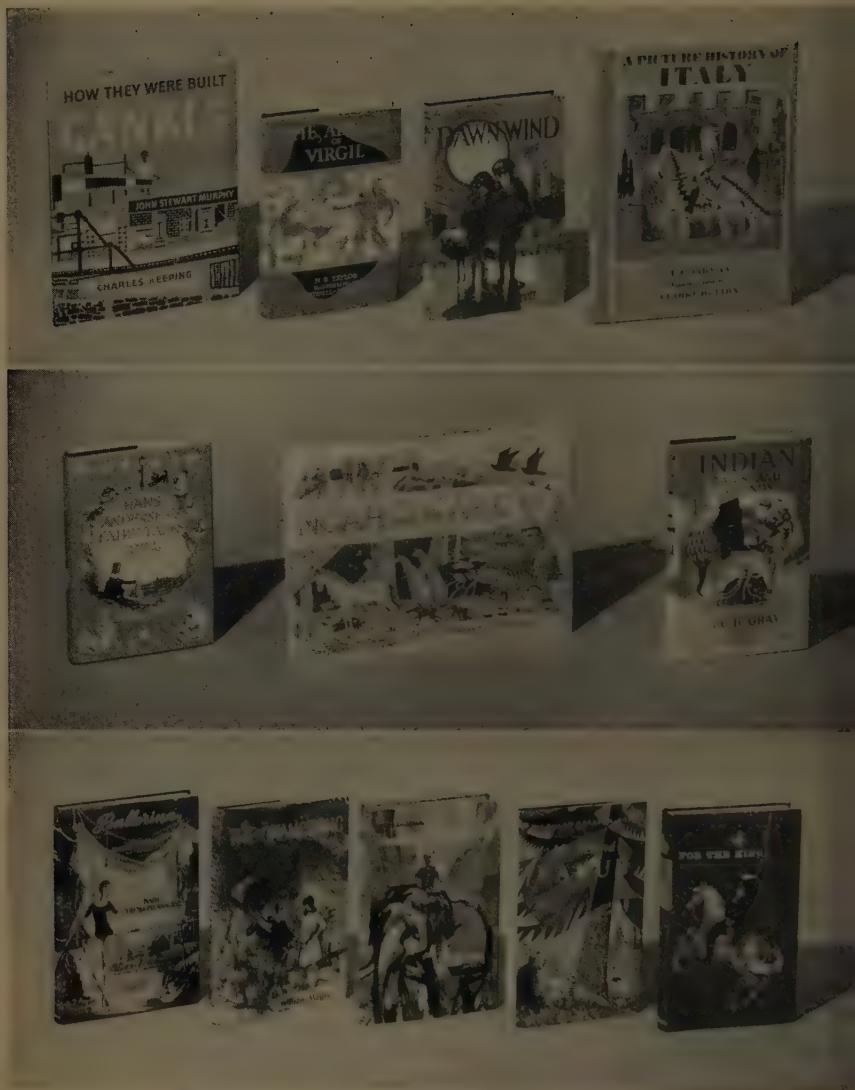
¹ Schumpeter, in predicting the victory in the field of economic policy of socialism as the 'institutional pattern' which he employs as a definition, recognizes quite clearly that this is not what most socialists are after. 'It is only socialism in the sense defined in this book that is so predictable. Nothing else is. In particular there is little reason to believe that this socialism will mean the advent of the civilisation of which orthodox socialists dream. It is much more likely to present fascist features.' *Capitalism, Socialism and Democracy*, p. 375.

fail to satisfy the horrible demands for love and devotion which the parents expect in return for their exciting and stimulating sacrifices. (Mr. Pontifex, in Samuel Butler's *Way of All Flesh*, is the perfect type of the successful revolutionary leader or reforming politician.)

'Socialism as a system of thought arises out of the discontent of the poor with poverty and heavy labour, and out of the sense of injustice brought about by comparing their lot with that of landowners, merchants, professional men or industrialists, according to the era under consideration.¹ In so far as poverty is a relative concept, except for the extremes of hunger and exposure, then two separate streams of protest flow intermingled; privation, thwarted ambition, outraged human dignity, indignation at the wrongs of others, all have their place; so do envy and the desire for revenge. But, in essence, the cry for bread and the demand for justice remain separate. A society with a rapidly rising standard of living may reduce the irritant of basic poverty at the same time that a widening disparity of income may increase the sense of injustice. Or a country may embark upon legislation which, while lessening the inequality of income, increases the burden of labour and lowers its concrete reward. Both those reformers who overweight the moral content of the discomforts they seek to assuage and those who are obsessed with improvements in material income, if they frame legislation for societies in which the aims of equality and of plenty are in conflict, may find reason to complain of what they consider to be ingratitude and what others may hold to be the fruits of their own short-sightedness.'

¹ 'Poverty is that state and condition of society when the individual has no surplus labour in store, or, in other words, no property or means of subsistence but what is derived from the constant exercise of industry. . . . It is the source of wealth, since without poverty there could be no labour, no riches, no refinement, no comfort, and no benefit to those who may be possessed of wealth, inasmuch as without a large proportion of poverty surplus labour could never be rendered productive in procuring either the conveniences or luxuries of life.' Patrick Colquhoun, *Treatise on Indigence*, 1806, pp. 8-9. This is a re-statement of the argument of Mandeville, *Fable of the Bees*, 1724 edition, p. 328, 'in a free nation, where slaves are not allowed, the surest wealth consists in a multitude of labouring poor'. It is in such circumstances that Engels, rightly, sees no prospect of economic freedom. But for man to escape the chains of economic necessity not only capital and new techniques of production are needed, but the *will* on the part of the masses to allow much possible labour power to be surplus to the provision of necessities.

From THE ECONOMICS OF SOCIALISM RECONSIDERED. By Henry Smith. LONDON: OXFORD UNIVERSITY PRESS.



CHILDREN'S BOOKS FOR CHRISTMAS

The 1961 children's books make a particularly handsome showing. We can illustrate some of them here, but not all, and a visit to the bookseller is warmly recommended to see the whole captivating range of Oxford Books for Children

[Although there have been histories of biography and gatherings of representative samples, there has been no extensive collection of what has been said about it by critics. Now a practising biographer has selected some of the most significant pronouncements in English from the sixteenth to the twentieth centuries. Stress is placed throughout on each critic's views on the proper aims of a biographer and his principal problems. We print an extract from Mr. Clifford's introduction.]

'WHAT, really, is a biographer? Is he merely a superior kind of journalist, or must he be an artist? Is writing a life a narrow branch of history or a form of literature? Or may it be something in between, a strange amalgam of science and art? The difference between a craftsman and an artist is obvious. The one knows exactly what his product will be. He works with specific materials and uses traditional techniques. His skill comes as a result of serious study and long practice. The other works intuitively, evolving each move that he makes, and not certain until the end just what his work will be. Originality and genius are more important than practice. Is the life-writer one or the other, or both?

'Because of this uncertainty as to the very nature of biography there has been a tendency to ignore it as a major division of literature. Critics have shied away from what seemed to them the province of the historian, and historians have been more interested in broader problems. Little thought has been given to the proper requirements for writing a life, that is, in addition to industry and skill in composition. Often in the past it was assumed that little more was involved than finding all the available evidence, deciding what was suitable to print, and then fitting it into an agreeable narrative.

'Today, with a wide stirring of curiosity about human motives and an increasing interest in the ways and means by which they may be exemplified, literary critics are at last devoting more attention to biography. To be sure, it would be going too far to say that only in the twentieth century has there been much significant criticism of this genre. At various periods of the past there has been an intense interest in the writing of lives and some curiosity about the difficulties faced by the author. But not until our day has there been any widespread discussion of the complex psychological and artistic problems involved in the re-creation of character. . . . At the risk of obvious oversimplification, it is still possible to say that biography, as a literary type, is a relatively modern topic.

'The earliest biographers in England had little curiosity about the nature of their art. They knew what they had to do, and did it. Their purpose was edification. Their justification was the glory of God, through the praise of His saints. . . .

'It was well understood also that a hagiographer need not be bound by the tyranny of fact. In the middle of the ninth century Agnellus, Bishop of Ravenna, when completing a series of lives of his predecessors in that

see, openly confessed that when he had been unable to obtain any detailed information concerning them—either from oral tradition, records, or any authentic source—"In order that there might not be a break in the series, I have composed the life myself, with the help of God and the prayers of the brethren."¹ . . .

'If Boswell's is the name always to be reckoned with by nineteenth-century critics, Strachey's is the one which dominates the first half of the twentieth. Although Gamaliel Bradford, with his "psychographs", had anticipated some revolutionary approaches, it was the ironic brilliance of Strachey which tended to set the new tone. His *Eminent Victorians* in 1918 came as a shock and a tremendous impetus. In the tide of disillusionment of the 1920s, with a spirit of irreverence and idol-breaking in the air, Strachey provided an irresistible model.

'It is easy today to insist that he should not be held wholly to blame for the scandalous excesses perpetrated by those who called him master. But he cannot be wholly absolved, for there can be no doubt of the historical importance of his short preface to the volume of devastating Victorian portraits—with its insistence on brevity, on careful selection of colourful details, on emancipation from reverence, and on the use of ironic wit. In all subsequent arguments about the defects and merits of the "New Biography" Strachey became the crucial symbol of modernism. For sober historians he was the obvious whipping-boy, since it was not difficult to show, through laboured accumulation of detail, how his selective method tended to distort the whole truth. Indeed, even such a close friend as Virginia Woolf was not oblivious to certain limitations in his technique. On the other hand, the overwhelming brilliance of his style and the bland certainty of his characterizations were difficult to resist. Hundreds who lacked his rigorous discipline and his conception of art dashed off raucous "debunking" lives which were as false to life as had been the pious eulogies of their grandfathers.

'It was not Strachey, however, who was the leader in the new criticism of biography. He served more as an example than as an analytical commentator. It remained for others to formulate the Rules. Practising biographers, notably André Maurois, Emil Ludwig, Sir Harold Nicolson, Virginia Woolf, and Lord David Cecil, thought deeply about their problems and published perceptive comments. In belligerent opposition were the research historians; . . .

'In this historic debate of the 1920s and 1930s the chief argument centred on the question of whether biography was intrinsically an art or

¹ G. G. Coulton, *Medieval Panorama* (1938), 439.

a craft. Not that this was a new theme. All through the preceding century there had been talk about the biographer as artist. . . . But for Victorian critics there was no thought of giving the artist complete freedom. Even the most adventurous theorists agreed that the biographer was subject to obvious rigid restrictions, as well as reticences.

'There was a much sharper division of opinion among the writers of the post-war generation. For Strachey, for Ludwig and Maurois, no reservations were possible: biography was a delicate art, demanding of its practitioners creative gifts of the same sort as those of the novelist and poet. For DeVoto, the biographer was essentially "a harassed man who sweats his life out in libraries, court-houses, record offices, vaults, newspaper morgues, and family attics". Others apparently vacillated, or tried to find an intermediate position. In 1927 Virginia Woolf called the modern biographer an artist, yet twelve years later regretfully concluded that he was essentially a craftsman, though obviously a valuable one. Biography is a juggler's art, so James Flexner insisted, based upon one's skill in combining things seemingly irreconcilable—fact and imagination, scholarship and dramatic skill—keeping the bright balls circling around one's head without colliding or falling to the floor.

'On and on go the arguments, ranging from the flamboyant claim of Frank Harris that biography is the supreme art of all, since it can do what no other can do, portray the whole spirit of man, to the feeling of George Santayana that the less we know about the life of an author, the better. . . .

'But what may be the most significant recent trend is what may simply be called the domestication of psychology.'

From BIOGRAPHY AS AN ART: SELECTED CRITICISM 1560-1960. Edited by James L. Clifford. LONDON: OXFORD UNIVERSITY PRESS.



A drawing by Victor Ambrus for Looking for Orlando, by Frances Williams Brown

PYRRHA

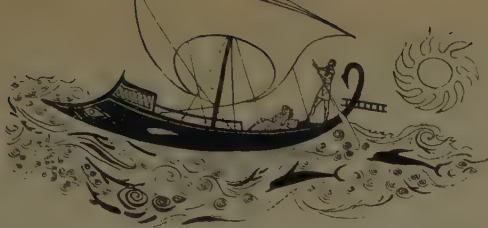
As kites rise up against the wind
Out of the past I summon Pyrrha,
Girl of plaited wheat, first
Mentor of love revealed in dying.

She has come back with a burning-glass
To whom once my thoughts clung
Like branches under weirs tumbling:
That freedom led to the lion's jaws,
A mind riddled by illusion.
The autumn sky is hers, a flooding
Trick of light on bars of broken cloud.

The streetlamp tells me where she lived.
Re-entering that square, untidy room
Where cups lie mixed with finger-bones
I find her again. Forehead too full,
Opaque blue eyes, bruised archaic smile
Dug from under shards. Pleasure,
A crab gripping the spine;
A mouth lent, not given;
Hair like marram grass, that made
On the short sofa, a burglar's tent.

Rib from my side, Pyrrha,
I who was young am older,
The wound healed, the flask of seed dry.
You cried once, 'I am drifting, drifting.'
Self-pitying, too often drunk,
I did not see your need of comforting.
Pestle and mortar pounded us
Early to a dry volcanic dust.

From HOWRAH BRIDGE AND OTHER POEMS. *By* James Baxter. LONDON: OXFORD
UNIVERSITY PRESS.



A drawing by William Stobbs for The Gorgen's Head by Ian Serraillier

THE ARTIST AND SOCIETY

[Recent developments in print-making and the revival of print-selling indicate the growing importance of this field in the art world, and S. W. Hayter's new book is the first to survey the new etching and engraving techniques. He writes chiefly for the general reader and collector, describing the techniques and the different kinds of print that result, and dealing with print-makers, dealers, buyers, and the surviving workshops in France, England, and the U.S.A. including his own famous *Atelier 17* in Paris. The book is lavishly illustrated, with nine colour plates, and includes examples of the work of Chagall, Klee, Moore, Picasso, Rouault, and Sutherland.]

'CONFRONTED with a print, and possibly having some information on the career of the individual who made it, how is the collector to identify and evaluate the incentive, the sincerity, and the seriousness of the artist? It is perhaps not enough to say that any matter not immediately obvious in the print itself need not be considered. In some respects the observer is almost certain to attempt to put himself in the place of the artist making the work; even though we might consider such a position impossible to realize. To assist him in this entertaining, if perhaps futile, attempt I want to call attention to a certain dichotomy in the conditions under which serious works of art are made today. Even to consider this matter we are compelled to exclude those artists who, intentionally or not, are producing an acceptable product for sale; and those whose chief object is to behave as they imagine an artist should, for which purpose works of some kind must be produced.

'Limiting the inquiry to artists whose major preoccupation is with the work to be done, to the exclusion of how one looks when doing it or what immediate reaction is to be expected of the buyer of the work, we have a state of affairs in which the artist is out of step with the organization of everyday life which goes on around him. I am not suggesting that the serious artist is always the only man in step in the regiment, although it subsequently becomes clear that the most important thinkers in the arts and the sciences have been in this position. Nor am I suggesting that it is either feasible or desirable for an artist to isolate himself completely from the common people, their common task, or their everyday preoccupations. I am quite sure that an artist is not to be considered as a spring, a source; occupied with nothing but giving out from the inexhaustible store of his imagination. In fact he seems to me very much more like a sponge, absorbing continuously from the atmosphere about him the sense of the life



MIRÓ: FOND VERT, 1950-1

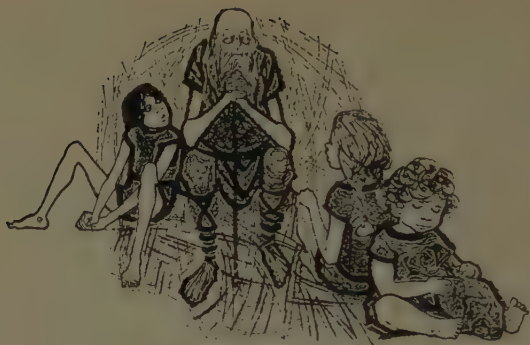
Top: Colour lithograph 13 $\frac{5}{8}$ " \times 18 $\frac{3}{8}$ ". Below: Serigraph (fake)

One of the many plates from About Prints

of his time. His function may be a transposition or even transmutation of an idea which he is absorbing, and not merely emitting. In fact he is seeking, and perhaps not alone, that which is and not that which is not. But between times he has the ordinary requirements of any other citizen: food, shelter, clothing, and heat; and to get them he will need either to sell his work, or in some other way to earn his living.

'Now it seems very clear to me that if while elaborating his works of art he has in mind how the market will react to them and the immediate prejudices of those he sees from day to day, then that will prevent his works from going beyond a very pedestrian level. Further, when selling his product (made, we will assume, without any reference to its possibilities of sale), aesthetic considerations must be neglected to the extent that he will offer any work available for whatever it may fetch, without engaging himself emotionally in sentimental considerations of whether he is being adequately rewarded for so many hours or such exceptional effort. It is not always possible to realize all these conditions but this attitude seems to me a desirable one. The two fields of activity of the artist have to be kept separate if the best results are to be attained and the individual to keep his thinking separated in these two fields with as little communication as possible. I do not suggest that this state of affairs is desirable, but merely that it is so; the artist and thinker cannot be blamed for it, as they are very little consulted in the everyday organization of their world.

'Briefly, the practical organization of our frame of living is based on material values and the pursuit of immediate material gain. In fact if this book had humorous intentions it would be quite possible to demonstrate that in many countries the failure to react to elementary greed is considered to be evidence of insanity. An artist who does not demonstrate daily this order of insanity is unlikely to produce works of serious importance. Actually he illustrates a point made by Einstein in an interview shortly before his death, in which he pointed out that success in our time is generally considered in terms of receiving more than one gives; whereas a man of value is honoured in giving to his world more than he receives. This point of view, by no means restricted to the artist alone, can be seen to be very much more "practical" than it may appear. It is not only a question of the means of living but of the self with which one has to live. And from this point of view the artist's way of living, involving perhaps the completest privilege of non-conformity and freedom, even freedom to starve, may offer compensations which greatly outweigh its apparent disadvantages.'



From Dawn Wind

THREE BRIEF LIVES

[Professor Bonamy Dobrée has now brought between the covers of one volume his three brilliant short lives of Sarah, Duchess of Marlborough, John Wesley, and Casanova. In his introduction, an extract from which we reproduce here, he considers how far they represent the eighteenth century, 'The Age of Reason'.]

THE three famous or notorious figures here sketched constitute part of the picture we have built up for ourselves of "the eighteenth century"; though, to be sure, the Duchess of Marlborough belongs in part to the seventeenth. But how far are they typical of the idea of the century we have so long been invited to accept? What is this myth of The Age of Reason? Looking at these personalities we may well ask what it was that urged them. Reason? The first two at least were deeply passionate, in their own very different realms, and might well exclaim with Dryden's Serapion, "Poor reason! What a wretched aid art thou!", and nobody will claim that a sweet reasonableness directed Casanova's variegated existence. The truth is, we are far too prone to make easy generalizations about centuries, or periods, or even decades—how grossly superficial the term "the naughty 'nineties" turns out to be on the most cursory examination!—as though people living in any age took its "colouring". Human beings are diverse creatures, and do not act in accordance with what we have come to pigeon-hole and think of as "the spirit of the age", but are led or driven by their passions, their desires, their illuminations. Men, as suggested earlier, do not much change; conditions at any given time may to some extent vary their manner of working, how they strive to attain their objects, what names they give to their efforts and their ends, what jargon they use to describe their emotions. Wesley could not work in quite the same way as George Fox (though he sometimes did), or as William Penn, who had other means to employ; but essentially he is of the same mould, though Penn, if anything, was the more "reasonable". There are plenty

of women as outstanding as Sarah Marlborough in imposing their wills, Florence Nightingale for example; it was the personal, not the secular conditions that were different. Casanova cannot be satisfactorily matched in other centuries, though there are in all centuries clever, entertaining rogues deceiving themselves that they were something more. In the actual conduct of their lives eighteenth-century folk were no more reasonable than those of any other age. The springs of action, the motives of behaviour, are the same in all. It is the individuals who are ceaselessly and fascinatingly varied.

'It may nevertheless be asked why the eighteenth century, especially the first half, should so constantly be dubbed The Age of Reason? "Society", to use the snob phrase, was, to be sure, better mannered than in the seventeenth century: but was Lady Mary Wortley Montagu, for instance, more reasonable than Dorothy Osborne? Was Gibbon more sceptical of revealed religion than Hobbes? Had Chesterfield more common sense than his grandfather, the Marquess of Halifax? Was the populace that rioted at every excuse—Gin Acts, Lord George Gordon, or prices at Drury Lane—more reasonable than the citizenry that fought in the Civil Wars? It is true that people in the early eighteenth century (before it became The Age of Sentiment) talked a great deal about reason, but more often than not it was to try to define its limitations, and to be extremely sceptical, as Pope was, of its directive force. This fiction of The Spirit of the Age as a dominating influence ought to be gently deposed. Hazlitt's book with that title should be enough to dispel the mirage. How is Bentham like Byron? What is the binding connection between Elia and the Rev. Mr. Irving? If it is through a veil that we see people in the past, it is only that we do not know enough about them, do not quite seize their personal social ambience, do not speak quite the same language. 'So I have not attempted, nor have I wished, to write about these three individuals as representing anything but themselves. These studies were not shaped to any pattern, arranged to fit in with any preconceived idea. They were written at different times, when it happened that I was asked to write about these people for one series or another, because, I imagine, those who invited me thought, more often than not mistakenly, that I already knew much about them. As already explained, I knew very little about them; but on delving into the material, rummaging about the mass of papers, I found them to be fascinating, though not all of them admirable, people, portraits of whom, as they seemed to me to be, I felt that I would like to offer to general readers because I found them furiously interesting, and hoped that they would too.'



HENRY BROUGHAM

from the portrait by Gambardella in Lincoln's Inn

*'This is the most important political biography which we have had for a long time . . . no man
has a higher claim to be numbered among the makers of the modern age.'*

A. J. P. Taylor in *The Observer*

A DELICATE TRANSACTION

[In the first part of a projected two-volume biography, the late Professor New wrote the life of Brougham up to the year when he became Lord Chancellor, 1830. The period was one of immense activity, during which Brougham emerged as perhaps the most effective reformer of his day. The following excerpt shows how he failed to prevent the return of Queen Caroline to England.]

'ALDERMAN Matthew Wood was a very popular Radical London politician. He had been twice elected Lord Mayor. Now he decided that he, Matthew Wood, would bring the Queen to London and to the cheers of the London crowds, as a heroine who in the face of concerted power and persecution was claiming her rights as Queen and defending her honour as a woman. There was probably some ignorant chivalry about this as well as much demagoguery. Wood knew nothing about the Queen. He may have felt as sure of her innocence as Brougham felt sure of her guilt. Brougham sadly underestimated Wood's ability and always regarded him as a fool. . . .

'Writing to Lord Liverpool on the day he left for St. Omer Brougham stated that he could not say what advice he would give the Queen until he had talked with her. Lord Liverpool replied:

' . . . Mr. Brougham may rely upon Lord Liverpool doing full justice to Mr. Brougham's conduct in every part of the delicate transaction in which he has been engaged. Lord Liverpool has never doubted that it was Mr. Brougham's sincere wish to prevent the unpleasant consequences which must arise from the arrival of the Queen, and that he would be actuated by a due regard to these considerations as far as the professional relation in which he stood to the Queen would permit.

'The Prime Minister had always expected bargaining. In a later memorandum, reviewing some aspects of his relationship with Brougham, he wrote: "Lord Liverpool did understand Mr. Brougham substantially to approve of the terms contained in the memorandum [of 15 April], but not thereby to be precluded from preparing modifications of them, if upon conversation with the Queen he should deem such modifications reasonable." It was also understood between Lord Liverpool and Brougham that the latter was to present the memorandum of 15 April to the Queen, and that Lord Hutchinson should carry no written instructions, except that he should be prepared to give the Queen the warning that if she came to England all negotiation and compromise must cease.

'Lord Hutchinson, apparently, misunderstood this arrangement. But that hardly mattered. Brougham and Hutchinson arrived at St. Omer on

3 June at three o'clock in the afternoon. They put up at different hotels and next day took to writing notes to one another. Lord Hutchinson saw the Queen for an hour on the evening of the 3rd and drank tea with her. Brougham had several long conversations with her on that day and the following morning. In spite of his carefully arranged agreement with Lord Liverpool, Brougham decided to reverse the roles and have Lord Hutchinson present to the Queen the memorandum of 15 April. With this in mind he had his brother William, who had accompanied them, place the memorandum in Lord Hutchinson's room. William told Lord Hutchinson what he was doing and where he was placing it, but the latter was busy writing and absent-mindedly failed to note what was being said. So Brougham believed that Hutchinson had the memorandum, and Hutchinson believed that it was in Brougham's pocket. Brougham, who had always desired to get something better for the Queen, something that she would be willing to accept, began by advising her what to ask for. If the Government should grant her those things (or a substantial part of them) it would be very foolish of her to think of going to England, which would have unfortunate results for all concerned. She should promise to live abroad on the understanding that there would be no renunciation of her title or rights, which would be recognized by British diplomatic agents abroad. Brougham must have indicated that this went beyond the Government's offer and expressed the belief that they would be willing to bargain.

"The Queen did not seem to be much interested, but she expressed a desire to see the Government's proposal in writing. On the morning of the 4th Brougham wrote to Hutchinson at the Queen's command asking for a statement in writing, as Brougham had informed the Queen that "he had reason to believe that Lord Hutchinson had brought over a proposition from the King to Her Majesty". Brougham expected the production of the memorandum which he believed to be in Hutchinson's room and Hutchinson believed to be in Brougham's pocket. Hutchinson, thinking that Brougham was playing for time, wrote in reply a long rigmorole saying that he was "charged with a proposition", but that before he could put it in writing he would have to examine a number of papers, and that he would be further aided by the arrival of a courier from Paris whom he was expecting. The Queen at two o'clock commanded Brougham to reply to this that she was surprised "at His Lordship not being ready to state the terms of the proposition of which he is the bearer" but that to give him time to put things together she would wait until five o'clock. Hutchinson then began to construct the memorandum from

memory. He made two mistakes, one of commission and the other of omission. But he did not forget to give the Government's warning that if she came to England all negotiation and compromise would cease, and that the Government would start proceedings against her "as soon as she sets her foot on the British shores". To Hutchinson's communication the Queen replied: "It is quite impossible for Her Majesty to listen to such a proposition." That note was dated five o'clock.

'Lord Hutchinson immediately sent a reply saying that he would send a courier to England to ask for further instructions if the Queen would indicate what she desired. This did not reach her in time. She had given them till five o'clock; she left at five minutes past five. Brougham heard the noise, went to a window and saw the horses starting. She had not sent for him nor given him the opportunity of seeing her into her carriage. She was off to Calais and to England, and to the cheering crowds and, almost inevitably, to the Queen's Trial. That "ass and alderman", Matthew Wood, had outwitted Brougham from start to finish.'

From THE LIFE OF HENRY BROUGHAM TO 1830. By C. W. New. OXFORD: AT THE CLARENDON PRESS.



From Dawn Wind



Drawing by William Stobbs from For the King by Ronald Welch

THE DOMESTICATION OF MAN

[Dr. L. S. B. Leakey's 1961 Herbert Spencer Lecture at Oxford and Thomas Huxley's 1863 Lecture at Birmingham are now published together under the title *The Progress and Evolution of Man in Africa*. He believes, and argues, that man originated in Africa, and in describing the 1961 excavations at Olduvai Gorge he goes far towards establishing his claim.]

'... the characteristic which distinguishes man from "near-man" is the making of tools to a set and regular pattern. It is probable that this step was the most significant one ever made by members of the *Hominidae* and that those that followed this path progressed and improved rapidly while those that did not remained much as they were before and eventually became extinct.

'Once primitive man had become man in this way he created for himself conditions which I believe were responsible for his very rapid subsequent evolution—rapid that is to say when compared with the speed of evolution of wild animals during the same period, the Pleistocene. If I had been asked, about five years ago, whether I considered it possible for man, as we know him today, to have evolved from an early Pleistocene ancestor in the geologically short space of perhaps a matter of a million years I would have said, "emphatically no" and I think a similar answer would have been given by most of my colleagues. But today I would say "yes"....

'Let us leave aside for a moment man himself and turn to some of his domestic animals.

'Some 7,000 years ago, or perhaps a little earlier, Mesolithic hunter-gatherers appear to have started to domesticate the dog. As a result of this domesticating process, which naturally has continued at an accelerated speed, the dog is now divided into a vast number of different races as distinct from each other as pekingese and St. Bernard, greyhound and dachshund.

What factors have played a part in this? In the first place, the original association of semi-wild dog with hunting man created two contributory factors: a more certain food supply for the dog and its young, and a greater security for the young dogs while the parents were out (for presumably the puppies stayed with the hunter's wife and family at their simple home, while the adult dogs went on hunting expeditions).

There was also, even in those earliest days of domestication, the beginnings of an "isolation factor". We know that geographical isolation, such as that provided in islands or forested mountain tops (isolated from similar ones by extensive plain areas), is a major factor in accelerating evolutionary change. Once a number of dogs had become domesticated and attached to groups of human hunters, a similar, but not geographic, isolation started to operate. There was an infinitely greater likelihood that the dogs and bitches of one human hunting group would mate with each other rather than that they would breed back to the wild stock.

Still more important, perhaps, was the fact that the chance of survival to breeding age was greater for the puppies of the domestic dogs than for those of comparable wild dogs because (a) they had more secure food supply and (b) they had greater physical protection from predators. Thus any mutants that did appear had a very much higher chance of reaching reproductive age.

As the process of domestication advanced, other factors would play their part in speeding up the results of evolutionary change; with deliberate selective breeding playing a major part in the present century.

If then it be true that the result of domestication of dogs (and also to a little less extent, other domestic animals) has been to speed up the effects of the natural evolutionary processes, what about man?

I submit that once man became a maker of tools to a set and regular pattern, he initiated the process of self domestication, in exactly the same way as he later did it for the dog. He thereby greatly increased his food potential because in times of drought, when vegetable foods were scarcest, he was able the more easily to add meat to his diet because the animals he wanted to hunt were weak from drought and, congregating near water holes, were easier to hunt. He also greatly increased the chances of survival of a larger number of his own offspring because of the improved food position. As the process of tool making improved and he began to make better defensive (as well as offensive) weapons he increased his security against wild animals; finally, as he became more and more a tool-making man, he could more and more isolate himself in the *earliest stage* from the non-tool-making "near men", even if at that time he was

animalia. & lx. oues. & xx. agros nemoris. & c. C. agros p̄ci.
& c. C. agros pascue. hec mansio reddit. x. libras pannū. & q̄ndo
l. recepit eā. ualebat tantūde.

& ii. carr. lbi hē. R. v. uitt. & iii. bordar. & i. seru. & vii. porē.
& lxxv. oues. & iii. ag. nemcli. & vii. ag. p̄ci. & xii. ag. pascue.
& uat pannū. xx. sot. & q̄n. w. recep. ualeb. xxx. sot.

p. v. hid. has possē arare. iii. carr. de his hē. w. iii.
hidas. & i. uingata. & ii. carr. i. dñio. & nullam. ii.

Abbas hē i. mansione q̄ uocat Talgar. q̄ tenuit suetrie lbt̄ ea die q̄ rex ē. f. 4.
7. 7. reddat Gildū p̄ dñm uirga. hanc pot arare. i. carr. ō tenuit ea ē. p̄menda. de

capable of being reproductive with them. In later stages, as man became more and more organized into hunting troops, again there was isolation with a tendency (as in baboons today) for breeding to be almost entirely confined to members of the troop.

'I suggest, then, that we have in the past overlooked the fact that long before man first domesticated any other animals he domesticated himself, and he created for himself thereby those very factors which we know are so potent in accelerating the effect of the natural processes of evolutionary change.

'Under such circumstances, it is no longer difficult to believe that the races of *Homo sapiens* today may all have evolved during the geologically limited period of the Pleistocene from creatures who, at the beginning of the Pleistocene, were something like the *Australopithecines*.'

From THE PROGRESS AND EVOLUTION OF MAN IN AFRICA. By L. S. B. Leakey.
LONDON: OXFORD UNIVERSITY PRESS.

DOMESDAY BOOK

[The Making of Domesday Book examines anew the procedure of William the Conqueror's Great Inquest of 1086, and the steps by which its findings were recorded in Domesday Book. It is thus a study in administrative history, written by Professor Galbraith in the belief that the best hope of assessing the motives behind this vast enterprise lies in understanding how the final record was compiled.]

'In the year 1086 William the Conqueror spent Christmas at Gloucester. There, according to a famous entry in the Anglo-Saxon Chronicle, he had "very deep speech with his Witan about this land and how it was peopled and with what sort of men". The result of these deliberations was the Domesday Survey, a minute and searching inquiry into the extent and value, both of the royal demesne, and of the lands held by the tenants-in-chief. For this purpose the king sent his men into every shire, and the information, extracted on oath from the inhabitants, was written down and returned to the royal Treasury at Winchester. The contemporary permanent record of this vast undertaking still survives in the two volumes of Domesday Book. For more than seven centuries they were preserved in the royal Treasury, from which they were transferred in the early nineteenth century to the Public Record Office in Chancery Lane. Domesday Book is thus our oldest "public record" and the true starting-point of English administrative history.

'The example set by the Conqueror was followed by his successors, and it is reasonable to suppose that the Domesday Inquest was the precedent and exemplar for those recurring special inquiries with which our history is punctuated to the close of the Middle Ages. Outstanding among these was the scheme for collecting a carucage in 1198, described by Stubbs as "a new Domesday Inquest", and the repeated and detailed inquiries of Edward I, familiar to us as the *Quo Warranto* and the *Hundred Rolls*. Of the great inquiry of 1279, for example, Professor Cam tells us that, "*had its returns survived in full*", it would have been "a second and more detailed Domesday Book, giving an account of all England village by village and tenant by tenant".¹ The words in italics explain, I think, why these later "Domesday Inquests" proved abortive. Between the inquest of 1086 and all later inquiries of comparable magnitude there was a fundamental difference of treatment, the former condensing the returns to manageable proportions in an engrossed record, the latter conserving or attempting to conserve, the whole, overwhelming mass of "original returns". It is the unique distinction of the Domesday Inquest of 1086 that apparently no effort was made to preserve its "original returns" in full. Instead, the practical genius of the Norman king preserved in a "fair copy" what was little more than an abstract of the total returns, and by this wise compromise Domesday Book has outlived its later competitors.

'Now this difference in treatment between Domesday and later inquests is a fact of cardinal importance, not only for the whole history of administration, but also for the proper understanding of the motives behind it, and indeed the whole meaning of Domesday Book itself. The autocratic authority and the genius for government of William I pushed to completion a task that proved beyond the strength of later kings. Less than two years after the commencement of the Survey—in September 1087—the king died and historians have doubted, not unnaturally, whether so vast an undertaking was completed within a mere twenty-one months. But the alternative view, viz. that Domesday Book was completed by William II is, in the conditions which governed eleventh-century kingship, almost inconceivable and there are, as we shall see, strong, if not demonstrative grounds for concluding that the whole enterprise was ruthlessly completed before the death of the Conqueror. Thus, in tackling the problem of the making of Domesday Book we are attempting to explain a unique and having regard to its early date, perhaps the greatest administrative achievement of medieval kingship.'

¹ *The Hundred and the Hundred Rolls*, p. 28.



A drawing by Joan Kiddell-Monroe for Indian Tales and Legends

THE PRICE OF GREED

[From Indian Tales and Legends, the latest volume to be added to the handsome and very successful series for children, Oxford Myths and Legends, we take the following moral tale.]

‘ONCE upon a time in the southern forests there dwelt a certain old tiger. Every day he would take a ceremonial bath and, gathering some sacred *kusha* grass in his paw, he would call out to the passers-by as he sat at the edge of a pond: “Ho there, good travellers, take this golden bracelet!” One day a certain traveller was attracted by greed on hearing the words of the tiger and he thought to himself: This is a lucky chance! But I must not be hasty where a risk is involved for, people say, the result of getting a desirable object from an undesirable source is not good; indeed, even nectar, when tainted with poison, brings about one’s death. Still, the search after wealth is always attended by danger, and on this point I have heard it said that no man attains a fortune unless he embarks on an adventure. Then, if he risks everything and survives, he truly gains a fortune. Let me therefore look carefully into this matter. Thereupon he called aloud: “Where is your bracelet?”

‘The tiger stretched out a paw and showed it to him, but the traveller said: “How am I to trust someone with a murderous nature like yours?”

‘The tiger replied: “Listen, worthy traveller. Long ago, in the days of my youth, I was most certainly very wicked and I killed many a cow and many a Brahman. As a result of my sins, my wife and my children died and now I am without heirs. One day then a saintly man advised me to practise charity and to lead a holy life. I followed his advice, so that I am now in the habit of taking ritual baths and giving presents. I am old now, and my claws and my teeth have fallen out; how then could you fail to have confidence in me? Indeed,” the tiger went on, “I am so utterly free from all desires that I am willing to give away this golden bracelet which

I hold in my paw to anyone who wants it. I admit it is difficult to overcome the belief that tigers eat people, but I, for my part, have studied the laws of religion. You are a poor fellow, and so I would like you to have this bracelet. A gift which is given for the sake of giving to one who can make no return is, they say, the very best of gifts, and especially if made at the proper time and place and to the proper person. Come and bathe in the pool then and accept the bracelet from me."

'The traveller felt confidence at the tiger's words, but no sooner did he enter the pool in order to bathe than he found himself stuck fast in the mud and unable to run away. When the tiger saw him held deep in the mud he said: "Oho! you have fallen into the mud; I will just lift you out of it."

'With these words he gently approached the traveller.

'As the traveller was seized by the tiger, he thought to himself: The fact that he studies the laws of religion is certainly no reason for having confidence in a villain; indeed, it is the nature of the person that counts, just as the milk of cows by nature is sweet. I did not do well in having faith in this murderous beast, for even the moon is swallowed by Rāhu, the demon of the eclipse. So fate ordains it, and who can wipe out the decrees of fate?

'With these and other thoughts passing through his mind, the traveller was killed by the tiger and eaten.'

From INDIAN TALES AND LEGENDS. Retold by John Gay. LONDON: OXFORD UNIVERSITY PRESS.

Mr. George Thomas Hollis, for many years Medical Editor of the Oxford University Press, died on 24 October at the age of 65. His early career was dominated by a strong ambition to study medicine. Although a formal medical education was denied him, he accumulated in the course of his life-time a vast store of medical and scientific knowledge, as well as an understanding of the classics. After service in the First World War, he joined H. R. Ellis, Medical Publishers of Paternoster Row, in November 1919 as an accountant. This firm was owned by the Oxford University Press, and when it was wound up in 1924 Mr. Hollis joined the main staff of the Press. He worked on medical publicity

until 1928, when he became Assistant Medical Editor. In 1934 he was appointed Medical Editor, and was responsible for *Oxford Medical Publications* under two Oxford Publishers:—Sir Humphrey Milford and Mr. Geoffrey Cumberlege.

In 1950 the University of Oxford conferred on Mr. Hollis the degree of M.A. *honoris causa*—in recognition of his remarkable intellect as well as of his invaluable service to the Press. In 1953 he was invited by the Press to write the book *Disease and its Conquest*.

Illness forced his premature retirement in 1955, but from that time almost until his death Mr. Hollis continued to advise the Press on matters of medical publishing.



OBITER SCRIPTA

A Newe Booke of Copies 1574, a facsimile of a unique Elizabethan Writing Book in the Bodleian Library, is to be published early in 1962 with an introduction and notes by Berthold Wolpe. A limited edition was published in 1959 by the Lion and Unicorn Press of the Royal College of Art. It is an exceptionally interesting and attractive volume. There are thirty-two specimens of lettering, each one embellished with a flourished command-of-hand decoration. The aim and pride of the Elizabethan writing-master was to command a wide variety of characters, as the sub-title demonstrates: 'Containing Divers Sortes of Sundry Hands, as the English and French Secretarie, and Bastard Secretarie, Italian, Roman, Chancery and court hands.' All concerned with calligraphy and typography will be interested; and your English, or French, Secretarie could not fail to benefit from its elegant examples.

The History of the Gold Sovereign, by Sir Geoffrey Duveen and Mr. H. G. Stride, Chief Clerk of the Royal Mint, is to be published shortly. This is a book for specialists; but its handsome appearance, and in particular its fine photographs of coins, should attract attention outside the specialist field. The authors have unearthed a great deal of new material from the records of the Mint and present it with sufficient skill and enthusiasm to stir nostalgic affection among the older generation for the days when the sovereign was in circulation. Mr. E. C. Parnwell, for instance, who retired last October as Deputy Publisher at Amen House, recalls with pleasure that when he joined the Press he received a gold sovereign as his weekly wage. Sales of Duveen and Stride may surprise their publisher yet.

THE first London performance of Sir William Walton's new setting of the *Gloria* will be given at an all-Walton concert at the Festival Hall on 18 January. The London Philharmonic Orchestra and Choir will be conducted by Sir Malcolm Sargent. This new work, composed to celebrate the 125th anniversary of the Huddersfield Choral Society, will have had its first performance at Huddersfield on 24 November. The vocal score was published in September 1961.

THE current English Prayer Book of 1662 is approaching its tercentenary in a time of great interest and activity in the field of liturgical revision. *The Liturgy in English*, edited by the Rev. Bernard Wigan, Vicar of Mark Beech, Kent, is therefore opportune. This comprehensive collection of Anglican and other liturgies—i.e. forms of the communion service—begins with the first English Prayer Book of 1549 and ends with the revisions recently completed in South Africa, Canada, and India. There are also versions from tropical Africa and the Far East, among other

items. The book replaces, on a much more comprehensive scale, J. H. Arnold's *Anglican Liturgies* (1939) now out of print.



WE regret to record the death of F. G. Pearce, whose books for the Indian offices of the Press were among the most successful ever undertaken in educational publishing in the sub-continent. His style of breaking up English texts into sections for intensive study, with key-questions, explanatory notes, and copious exercises, was widely imitated. *Models of High School Prose* and *Models of Comparative Prose* made his name, but a more individual contribution to school studies was made by his books on world history, which introduced a new balance between East and West, ancient and modern. *Footprints on the Sands of Time* did well, but was surpassed by *The Struggle of Modern Man* (1945), of which over 90,000 copies in English have been sold (it has been translated into six Indian languages as well). In 1948 Pearce wrote *Plan for Education*, a popular description of the official blue-print for post-war educational development in India.



EARLY in 1962 we are to publish the first three biographies in a new series, *Men of*

God, designed principally for sales overseas and illustrated by young non-European artists. *Life of S. Paul* is illustrated by an Indian artist, *Moses: Man of God* by a Sudanese, and *David the King* by a Tanganyikan. Below we reproduce one of Taj Ahmed's drawings for *Moses*.



ERIC HISCOCK, the most respected of all sailing men through his classic works, *Cruising Under Sail* and *Voyaging Under Sail*, is once again at sea in *Wanderer III*. *Around the World in Wanderer III*, his last book, seems certain to have a successor before long. A lengthy article in the August 1961 *Yachting World* described his passage through the Western Pacific from New Zealand via New Caledonia to Port Moresby, Papua, where 'the highlight of our visit . . . was the pre-arranged meeting with our old friend Frank Eyre, an Englishman who now runs the Australian branch of my publishers, and a one-time Vice-President of the Little Ship Club.' It need hardly be said that O.U.P. branch managers are rarely at sea, in any sense; so it is a great asset, with far-flung authors like Eric Hiscock, to have a resident former Vice-President of the L.S.C. to pull alongside *Wanderer III* for collection or delivery of proofs (for correction, presumably, in the galley).



A scraperboard drawing by Taj Ahmed from Moses, by Mary McCullough, the second volume in the series Men of God

A Selection of New and Forthcoming Books from the Oxford University Press

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